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Guénon, R. *Introduction générale à l'étude des doctrines hindoues.*
Paris: Rivièvre. 1921.

Guy-Grand, G. *Le Conflit des idées dans la France d'aujourd'hui.*
Paris: Rivièvre. 1921. Pp. 269.

Hobhouse, L. T. *The Rational Good.* New York: Henry Holt & Co. 1921. Pp. xxii + 237.

NOTES AND NEWS

To the Editors of the JOURNAL OF PHILOSOPHY:

Just after my article on "The Need of a New English Word to Express Relation in Living Matter"¹ was published, my attention was called to the fact that Dr. F. Müller-Lyer's *Phasen der Kultur* had been published in English (*The History of Social Development*, Alfred A. Knopf, 1921), and that in this work much is made of the principles of differentiation and integration.

A rather hasty reading of the chapters which have these principles for their specific topics reveals Müller-Lyer's recognition of the importance of these principles in social phenomena. But such reading also so clearly reveals, to me at least, the consequence of failure to recognize the phenomena which in my article I proposed to designate as confferentiation, that I feel the opportunity ought not to be permitted to pass without attention being called to the point, even though under the circumstances this can be done only in the meagerest way.

To be as brief as possible, take as an example a single point in the author's discussion of industrial differentiation and integration. Under the heading, "The Phaseology of the Medium of Exchange," Phase II: "Intertribal Barter without Medium of Exchange," the author mentions the case of certain Congo tribes. Shore dwellers and inland dwellers were differentiated into fishermen and banana-men, the concomitant integration being the exchange of articles of these two classes of producers.

The point I would make is this: In case the differentiation were so complete or extreme that the fishermen produced absolutely nothing but fish, and the banana-men produced absolutely nothing but bananas, it would be *physiologically impossible* for either group to exist, or at least exist well, by eating its own product alone. Were such existence attempted the result would be physical weakness and probably decay. Over-differentiation would result in disintegration. In such a case, consequently, an exchange of products between the groups, providing each, perhaps, with a "balanced ration," might properly be called economic integration.

¹ THIS JOURNAL, vol. XVIII, nos. 17 and 18.

It would enable each group to go on existing as it existed before the differentiation became so intense. It would be a way of preserving the status quo of the individuals of each group, but it would not of itself add anything to either group. Physiologically judged it would be on the plane of assimilation, of nutrition, but not necessarily on the plane of growth and development.

But unquestionably there is a kind of exchange of products which does much more for each party to the transaction than to enable it to maintain its status quo. Genuine growth and development on both sides may result therefrom. Each party may be acted upon determinatively by the exchange, without undergoing any impairment of integrity. For example, America may sell typewriters to Japan and buy screens in return, both nations being spiritually as well as physically benefited by the exchange. Industrial exchange of this sort is conferentiative in the strict sense of our definition. It seems to me it is not going too far to say that recognition of the difference between integration and conferentiative in the economic realm is recognition of the difference between basing economic theory and practise on purely physical grounds and basing them on spiritual and moral as well as physical grounds.

Müller-Lyer's book is said to be a "serious attempt at an Inductive Sociology." That it is such is obvious on every page; and that it scores a large measure of success in this effort seems beyond question.

I submit, however, that here is an inductive point of first rate importance which the author has overlooked.

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Mr. Pedro S. Zulen of Cambridge, Mass., has sent us the following addenda to Professor Perry's *Annotated Bibliography of William James*:

1892—2. Translated into Spanish and prologue by Santos Rubiano. Madrid, D. Jorro, 1916.

1896—2. Translated into French by L. S. Pidoux, in—12, pp. 43. Saint Blaise, Foyer Solidariste, 1908.—Into Spanish in the volume: William James, *La vida eterna y la fé* of the Biblioteca Sociológica Internacional. Barcelona, Heinrich y Cia., 1911.

1897—3. Translated into French and preface by Löys Moulin, pp. 345. Paris, Flammarion, 1916.—Last essay translated into Spanish in the above-mentioned volume *La vida eterna y la fé*.

1898—5. Translated into Italian by C. Pironti. *Rivista d'Italia*, February 1906, pp. 320—343. The same translation but corrected by G. Papini, in William James, *Saggi Pragmatisti*. Lanciano, R. Carabba, 1919.

1899—7. Translated into Spanish and prologue by Carlos M. Soldevilla. Two volumes of the Biblioteca Sociológica Internacional. Barcelona, Heinrich y Cia., 1904.

1899—11. Translated into Spanish in the above-mentioned volume *La vida eterna y la fé.*

1900

Preface especially written by William James for the Italian edition of *The Principles of Psychology*, pp. VII—XI. (A statement and a defense of his psychological point of view.)

1904—13, 1905—9 and 1907—1. Italian translation in the above-mentioned *Saggi Pragmatisti*.

1908—8. Translated into French in the second edition of Marcel Hebert's *Le Pragmatisme*. Paris, Emile Nourry, 1909, pp. 139—153. (This translation was revised and corrected by James.)

1909—8. Translated into French under the title, *L'idée de vérité*, by Mme. L. Veil and Maxime David, in-8, pp. 258. Paris, Alcan, 1913.

1911—1. Translated into French by Roger Picard under the title *Introduction à la Philosophie, Essai sur quelques problèmes métaphysiques*. Paris, Marcel Rivière, 1914. Volume XIV of the collection *Études sur le Devenir social*.

The annual meeting of the American Psychological Association will be held this year at Princeton University. The programme committee, being anxious to encourage discussion, has decided to limit the papers to three fourths the usual number. Abstracts of all papers to be presented must be in the hands of the Secretary by November 13. This is a somewhat earlier date than usual but it is planned this year to have the abstracts printed and distributed before the meeting, so that members may be prepared to discuss the papers at the various sessions.

Dr. John Henry Muirhead, professor of philosophy in the university of Birmingham, has given a series of lectures during the last two weeks at the Union Theological Seminary in New York. The subject of the series was "The Spiritual Basis of Citizenship." The first lecture stated the problem and defined the meaning of spirit and spiritual. The other three dealt with three different spheres of spiritual activity: science, morality and citizenship.